



Having after some time spent in settling the politique affaires of this Realme, of late bestowed no small labour in composing certaine differences wee found among our Cleargie about Rites and Ceremonies heretofore established in this Church of England, and reduced the same to such an Order and forme, as wee doubt not but every spirit that is ledde onely with Pietie, and not with humor, shalbe therein satisfied: It appeared unto Us in the debating of those matters, that a greater contagion to our Religion, then could proceed from those light differences, was imminent by persons common Enemies to them both, Namely the great number of Priests both Seminaries and Jesuits abounding in this Realme, aswell of such as were here before our coming to this Crowne, as of such as haue resorted hither since, vsing their functions and professions with greater libertie, then heretofore they durst haue done, partly vpon a vaine confidence of some Innouation in matters of Religion to be done by Us, which wee neuer intended, nor gaue any man cause to expect, & partly vpon the assurance of our generall Pardon, granted according to the custome of our Progenitors at our Coronation, for offences past in the dayes of the late Queene, which Pardons many of the said Priests haue procured vnder Our great Seale, and holding themselves thereby free from the danger of the Lawes, doe with great audacitie exercise all Offices of their profession, both saying Masses, perswading our Subjects from the Religion established, and reconciling them to the Church of Rome, and by consequence seducing them from the true perswasion, which all Subjects ought to haue of their duetie and obedience to Us. Wherefore, forasmuch as by way of prouidence to preserve their people from being corrupted in Religion, pietie and obedience, is not the least part of Royall duetie, wee hold our selfe obliged both in conscience and in wisdom, to vse all good meanes to keepe our Subjects from being infected with superstitious opinions in matter of Religion, which are not onely pernicious to their owne soules, but the ready way and meanes to corrupt their duetie and allegiance, which cannot be any way so surely performed, as by keeping from them the ministers and instruments of that Infection, which are the Priests of all sorts ordained in foraine parts, by authoritie prohibited by the Lawes of this land, Concerning Whom therefore we haue thought it fit to publish to all our Subjects this open declaration of our pleasure. That where there be of Priests at this present within our kingdome, be they Regular or without Rule, diuers sorts, some in prison, some at libertie, and of both, some hauing obtained our Pardon vnder our great Seale, and some hauing no such Pardon: And againe some that were here before Our coming into this Realme, and some comen hither since: For all such as are in prison we haue taken order that they shall be shipped at some conuenient Port, and sent out of our Realme as soone as possibly may be, with commandement not to returne againe into any part of our Dominions, without our Licence obtained, vpon paine and perill of the Lawes being here in force against them, And for all others who are at libertie, whether hauing sued out our Pardon or not, which wee doe aduertise them and all our Subjects, that extending onely to matters done before the death of the late Queene, doeth not exempt any Priest from the danger of the Law for his abode here since Our succession to the Crowne aboue the time by the Statute limited.

Wee doe hereby will and command all maner of Jesuits, Seminaries, and other Priests whatsoever, hauing Ordination from any authoritie by the Lawes of this Realme prohibited, to take notice That our pleasure is, that they doe before the nineteenth day of March next ensuing the date hereof, depart forth of our Realme and Dominions, And that for that purpose it shalbe lawfull to all Officers of our Ports, to suffer the sayd Priests to depart from thence into any Foraine parts, betweene

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2243
this and the sayd nineteenth day of March : Admonishing and assuring all such Jesuits, Seminaries, and Priests of what sort soever, That if any of them shall be after the said nineteenth day taken Within this Realme or any our Dominions, or departing now vpon this our Pleasure signified, shall hereafter retorne into this Realme or any our Dominions againe, that they shalbe left to the penaltie of the Lawes here being in force concerning them, Without hope of any saue or remission from Us.

Wherefore we will and command all Archbishops, Bishops, Lieutenants, Justices of Peace, and all other our Officers and Ministers whatsoeuer, to be vigilant and carefull after the said nineteenth day of March past, to doe their duties and diligence in discouering and apprehending of all Priests that shall remaine here contrary to this our declaration. Which though perhaps it may seeme to some to preface a greater seueritie towards that sort of our Subiects, who differing in their profession from the Religion by Lawe established, call themselves Catholikes, then by our proceedings with them hitherto we haue giuen cause to expect : Yet doubt we not, but that when it shall be considered with indifferent Iudgement, what causes haue mooued vs to vse this prouidence against the sayde Jesuits, Seminaries, and Priests, all men will iustifie vs therein. For to whome is it vnknowen, into what perill our Person was like to be drawen, and our Realme vnto confusion not many moneths since, by a Conspiracie first conceiued by persons of that sort, who hauing preuailed with some, had vndertaken to drawe multitudes of others to assist the same, by the authoritie of their perswasions and motives grounded chiefly vpon matter of Conscience and Religion : Which when other Princes shall duly obserue, wee assure our selues they will no way conceiue that this alteration groweth from any change of disposition now more exasperate then heretofore, but out of necessary prouidence to preuent perils otherwise ineuitable, considering that their absolute submission to Forreine Jurisdiction at their first taking of Orders, doeth leaue so conditionall an authoritie to Kings ouer their Subiects, as the same power by which they were made, may dispense at pleasure with the straitest band of loyaltie and loue betweene a King and his People. Amongst which Forreine powers, although wee acknowledge our selues personally so much beholding to the now Bishop of Rome for his kinde offices and priuate temporall cariage towards vs in many things, as wee shall be euer ready to requite the same towards him, (as Bishop of Rome in state and condition of a Secular Prince) Yet when wee consider and obserue the course and claime of that Sea, wee haue no reason to imagine, that Princes of our Religion and Profession, can expect any assurance long to continue, vlesse it might be assented by mediation of other Princes Christian, that some good course might be taken (by a generall Councell free and lawfully called) to plucke vp those roots of dangers and iealousies which arise for cause of Religion as well betweene Princes and Princes, as betweene them and their Subiects, and to make it manifest that no State or Potentate either hath or can challenge power to dispose of earthly Kingdomes or Monarchies, or to dispense with Subiects obedience to their naturall Soueraignes : In which charitable Action, there is no Prince liuing, that will be readier then wee shall be to concurre euen to the vttermost of our power, not onely out of particular disposition to liue peaceably with all States and Princes of Christendome, but because such a settled amitie might (by an vnion in Religion) be established among Christian Princes, as might enable vs all to resist the common Enemy.

Giuen at our Pallace of Westminster the xxij. day of February, in the first yeere of our Reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

Imprinted at London by Robert Barker, Printer
to the Kings most excellent Maiestie.